Souvenir Program

92ND GREAT SUNS COUNCIL of the GREAT COUNCIL of PENNSYLVANIA

IMPROVED ORDER OF RED MEN

JUNE 9, 10, 11, 12, 1941

READING, PA.

ninety-second
great sun's council

IMP'D ORDER of RED MEN

Headquarters
Berkshire Hotel

June 10th, 11th and 12th 1941
Reading Pa.

ROSTER of OFFICERS

General Chairman	Claude R. Aulenbach, Wyanet Tribe No. 301
First Vice Chairman	George H. Maurer, Wyanet Tribe No. 301
Second Vice Chairman	Warren S. Balthaser, Manangy Tribe No. 316
General Secretary	Charles S. Wegman, Manangy Tribe No. 316
Recording Secretary	George W. Crouse, Manangy Tribe No. 316
Financial Secretary	George M. Leibelsperger, Yuma Tribe No. 438
Treasurer	Ira W. Loewen, Wyanet Tribe No. 301

ninety-second
great sun's council

...D ORDER of RED MEN

—Headquarters—
——Berkshire Hotel——

June 10th, 11th and 12th 1931
Reading Pa.

ROSTER of COMMITTEES (continued)

Cayugas Tribe No. 103, Annville
John H. Anspach
Harry F. Hinkle
William B. Smith
John W. Showers
Charles G. Speck
Harvey V. Leedom
Herman L. Waltz
Solon R. Fegan
William D. Zimmerman
D. Paul Moore

Manangy Tribe No. 316, Reading
Norman E. Hardinger
Charles H. Hagan
Charles W. Bortz
George W. Crouse
Morris F. H. Stein
Edwin Brockway
Edward L. Hagan
Warren S. Balthaser
Charles S. Wegman
Arthur J. H. Stecker

Wyanet Tribe No. 301, Reading
Charles D. Eckenrhode
John E. Stoudt
George J. Fisher
William C. Fisher
Alvin R. Miller
Charles R. Yoder
Daniel Snyder
Charles Houck
William Vogel
Charles Mackrich
Charles F. Kinsey
William Bender

Popodickon No. 388, Boyertown
Wilson S. Lechner
Morris Hausman
Irvin B. Stauffer
Archie Grofe
Harry Ritter
Elmer L. Fox
Edward Wassen
Charles Specht
Morris F. Gilbert
Warren Eschbach
Frank Moyer
Harry Kurtz

Wohlink Tribe No. 179, Yellow House
Chester R. Geiger
Nathan S. Sailer
Howard W. Body
Milton F. Sailer
Oscar W. Hine

Lamonti Tribe, No. 319, Temple
Samuel T. Leinbach
Frank Pehlman
Edward Seidel
Henry A. Leinbach
George S. Miller

Yuma Tribe No. 438, Fleetwood
Warren H. Quillman
Howard W. Heinly
George M. Leibelsperger
N. K. Noll
LeRoy Schlottman
William K. Adams

Suyeto Tribe No. 477, Oley
Walter B. Moser
Morris K. DeTurck
Robert Hoch
Grant Reifsnyder
Sylvester Rothenberger

Patrons

Chas. A. Angstadt
Claude R. Aulenbach
Joseph E. Aulenbach

Stanley Ball
Warren S. Balthaser
Walter Barthold
Henry J. Bauer
Wm. P. Bender
John H. Bieber
Ray Bill
Frank Bissikummer
Roy Bivans
Edwin Boyer
Horace H. Brown
Howard Brown
Paul Buchanan
Wm. Buckley
Ray P. Burkert
Thos. L. Burns

Geo. W. Crouse

Charles W. Donegan
Harry Dumn

Chas. D. Eckenrhode
Daniel Emore
Oliver W. Endy

Paul E. Faust
Chas. Fegley
Lester Fillman
William Focht
Robert Folweiler
William Folweiler
Elmer L. Fox
Rudolph Frey

William S. Geist
Frank Gibson
Charles F. Glase, Sr.
James P. Good

Mandon Haag
Chas. H, Haage
Chas. H, Hagan
Edw. L, Hagan
Ray Hahn
Arthur Hain
Norman Hardinger
Samuel Hare
Chas. Hauck
Morris Hausman
Peter Heim
J. W. Heistand
Amos Hertz
Elias N. Hinnershitz
Bright Hoff
Ralph L. Hoffmaster
Chas. Hollenbacher
Geo. Horning
Ira Hummel

Edward James
John Johnson
Charles D. Journey

Charles A. Keehn
Fred E. Kofke

Adam Latshaw
Joseph Leake
Wilson Lechner
Ira S. Loewen
James H. Lomax
George Lynch

John J. Magee
Geo. H. Maurer, Sr.
Geo. H. Maurer, Jr.
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Raymond C. Metz
John E. Metzger
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Martin Noll
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Frank Oakes

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Paul Remely
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Edward G. Schaeffer
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William Schnitzer
Jacob E. Sell
Walter J. Shunk
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Wilburd J. Sittler
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Rufus Smith
Paul E. Snyder
John Soder
Gaetano Staino
Clarence L. Stauffer
Irvin B. Stauffer
Arthur J. H. Steckler
Harvey A. Sterner
Harry A. Sterner
Harry Stevens
John E. Stoudt
Franklin Swavely

Jack Tembrey
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Harvey F. Wartman
Blanche H. Wartman
Robert C. Wartman
George M. Wartman
Earl A. Walbert
Oscar H. Walters
Edward Wasson
Charles S. Wegman
George C. Weaver
Solon D. Wentzel
Augustus Weidner
L. A. Whitely
Charles R. Yoder
John Yundt
Amon Zellers
Frank Zillhart

The American Indian

When ancient voyagers and discoverers touched upon the shores of America, north and south, they were met and welcomed by a race of people peaceful and hospitable at first to them, with characteristics and peculiarities differing from those of any people then known to the civilized world. The name of Indian was wrongfully applied to this people, just as America was to the continent they inhabited.

These Indians are commonly called the Aborigines of America, although there is authority for the assertion that they themselves succeeded at least one race, if not two races, of people who possessed this continent and were driven from it by them.

It is generally admitted that the claim of Asiatic origin for the North American aborigine is based only upon circumstantial evidence. At this time, and for our present purpose, it is not necessary to discuss this question, since no written records are known. American history itself is mostly tradition, handed down from generation to generation, and therefore, warped by individual prejudice or perverted by malice and design.

Whatever may have been the origin of the race, and how many the ages of the evolution by which it descended from those prehistoric people that inhabited the country before it, it has left a record in the speaking books of the palefaces too vivid and remarkable ever to be effaced, and which places the primitive American unique and remarkable among the races of the earth.

Our rivers, mountains, lakes and towns bear to all coming time, indelibly impressed upon them by their titles, the beautiful nomenclature of the primitive red man. Nothing escaped his keen vision and watchful observation. The red man, who, in the solitude of the forest, could identify the unseen animal by a difference in footfall, imperceptible to the untrained ear of the white man, could not fail to be profoundly impressed with the beauty and grandeur of the mighty works of nature by which he was surrounded. He gave them names, which signified his reverence or fear, his pleasure or admiration, or which gave his idea of some prominent peculiarity for which the object named was notable. Wherever the hidden meaning of these names has been revealed, their remarkable aptness has been manifest. They indicate a quality of mind that justifies an appreciation of the red man (at least of former days) far above the plane usually accorded him in modern times. We should judge him as he was, not as he is. He was what he made himself, guided only by the light, as he saw it, that came from the Great Spirit. He is the result of three centuries of cruel wrong, treachery and oppression, which have decimated and degraded his race, but have been unable to tame or conquer his proud spirit or change his peculiarities and characteristics. After

Compliments

Popodickon Tribe

Boyertown

every other trace of that wonderful people shall have passed from the face of the earth, the names of our mountains will be their monuments and the musical designation of our lakes and rivers will perpetuate their memory.

The League of the Iroquois - the Six Nations, as they were also called - were our predecessors in American sovereignty. Our country was once called their country; our rivers and lakes were once called their rivers and lakes; our hills and intervals were also theirs. Before us they enjoyed the beautiful scenery spread out between the Hudson and the Niagara, in its wonderful diversity from the pleasing to the sublime. Before us they were invigorated by our climate and nourished by the bounties of the earth, the forest, and the stream. The tie by which we are thus connected carries with it the duty of doing justice to their memory by preserving their name and deeds, their customs and their institutions, lest they perish from remembrance. We cannot wish to tread ignorantly upon those extinguished council fires, whose light in the days of aboriginal dominion was visible over half the continent. Their council fires, so far as they are emblematical of civil jurisdiction, have long since been extinguished, the empire has terminated, and the shades of evenings are now gathering thickly over the scattered and feeble remnants of this once powerful league. Race has yielded to race, the inevitable result of the civilized with the hunter life. Who shall relate with what pangs of regret they yielded up from river to river, and from lake to lake, this fair, broad domain of their fathers? The Iroquois will soon be lost, as a people, in that night of impenetrable darkness in which so many primitive races have been enshrouded. Already their country has been appropriated, their forests cleared, and their trails obliterated. The residue of this proud and gifted race, who still linger around their native seats, are destined to fade away until they become eradicated as an independent stock. We shall, ere long, look backward to the Iroquois as a race blotted from existence; but to remember them as a people whose Sachems had no cities, whose religion had no temples, and whose government had no records.

In the solitude of the forest, in the majesty of the mighty mountain ranges, and in the great lakes and views of our land, he saw evidence of the power of that Great Spirit, and the imagery of his spoken language translated the conception of his mind concerning the mysterious forces by which he was surrounded. The rivers and great waters of the deep, utilized by the pale-faces for bearing upon their bosoms the burdens of men, were to him evidences of that mysterious power which spoke in the thunder and flashed in the lightning, and whose good will he sought to gain by the council and dance that preceeded every great undertaking. The vast forests, beneath whose protecting branches he found shelter from the elements, by the animal life which they contained, gave him sustenance for himself and his tribe. There was a sweet and rhythmic beauty in many of the names and terms he used, some of which have been sung in song and told in story until they have become household words with the people of the world. Longfellow has immortalized many of them in his beautiful poem of Hiawatha and the love story of Minnehaha. We acknowledge their aptness, their beauty and their appropriateness by retaining them. But they expressed to the red man a meaning and a significance impossible with us, and they were a part of the homage always rendered

MANANGY TRIBE No. 316

IMPROVED ORDER of RED MEN

Instituted - July 25, 1903

Meets the First and Third Wednesday evening of each month in Breneiser's Hall, No. 11 North 8th Street, 3rd floor, Reading, Penna.

Sachem ----------Arthur J. H. Stecker
Chief of Records----- Edward L. Hagan

VISITING RED MEN ALWAYS WELCOME

MANANGY SOCIAL WORKERS ASSO.

Meets after each Tribal meeting of Manangy Tribe No. 316

Organized July 16, 1907

Incorporated May 13, 1937

Makes Social - Beneficial - Special - provisions for its members

President------Norman E. Hardinger

Secretary--------Charles S. Wegman

by him to the Great Spirit whose power he realized in the glory of the night, the foliage of the forest, and the splendor of the noonday sun.

Accustomed as we are to the reiteration of the brutal phrase, "There is no good Indian except he be a dead Indian", simple justice would seem to compel us to learn something of this wonderful race who, in the imagery of their own expressive language, "are fast traveling in the shades of their fathers toward the setting sun". If what has been here written will arouse that sense of justice which shall influence the reader to remember the virtues and forget the faults of this singular people, our object will have been accomplished. And if in the description given we shall have brought to the reader, even in a slight degree, some knowledge of the Original People, whose customs are perpetuated in the forms and ceremonies of our ritualistic work, we feel confident the result will be that they will have a stronger love and a more enduring fidelity for the Improved Order of Red Men, by which the memory of the primitive red men will be preserved to the latest period of recorded time.

The forms and customs of these American aborigines, were the basis of the ritualistic ceremonies of the original patriotic organizations, the Sons of Liberty of 1765 and the St. Tamina Societies of 1771 and later, as well, of the Society of Red Men of 1813. Brought into daily contact with the aborigines and being thereby made cognizant of their fearlessness, endurance and freedom from restraint, it is not too much to assume that the same inspiration of liberty was imbibed by those who composed these patriotic societies in which our Order had its origin, and suggested to them the idea of separation from the mother country and the establishment of a free government, which afterwards became crystalized into the United States of America.

The imagery and beauty of the aboriginal language, wherein each word was a picture of the idea to be expressed, are followed in our work, and this founding of the ritualistic work of our Order upon these forms, customs, manners and peculiarities, is not the least of its attractions. They show to the member of the Improved Order of Red Men that, in the origin, growth and history of our Order, there is an inspiration of character, a beauty of conception, and a strength of purpose, unexcelled among fraternal organizations.

The value of the ceremonies of our Order, therefore, is their historical accuracy. They seek not merely to imitate, but to preserve. When the time comes that the primitive race is extinct, our Order will occupy a place original and unique, growing more interesting as years pass on, and becoming at once the interpreter of aboriginal customs and the repository of its traditions.

To those who love our Order best, not the least of the reasons why it should appeal to the sentiment and gain the support of pale-faces, as well as of its members, is this feature which preserves, with historical accuracy, the record of our lineage and the nomenclature and peculiarities of the primitive race.

The Improved Order of Red Men is proud to perpetuate the memory of this, the noblest type of man in his natural state that has ever been discovered. It stands, and must ever stand, original, unique, and distinct, growing more instead of less valuable and interesting with the lapse of time and eventually giving to posterity its only realistic demonstration of those mystic ceremonies known only in the

Syvania Social Society

Ladies Auxiliary
Wyanet Tribe

record of the past, and which must otherwise fade into oblivion. The virtues of the aborigines are taught in the speaking books of the society which is named for them, and are engraved on the trophies which hang in the wigwams where Red Men meet. When the Indian has disappeared forever from the hills and the valleys, the forest and the stream, then the paleface who occupies his wigwam, who owns the land where once he trailed, will look upon the skins and scalps which long before were brought home from the hunt or from the warpath, will take down the totem by which the primitive red man distinguished his friend from his foe, and from them teach object lessons of the history of his country and of Freedom.

In simple faith and sacrifice were the foundations of our Order laid. From the desire divinely planted in the human breast for human comradeship came this organization. Its founders lost sight of wrangling sentiment and idle doctrine in the broader philosophy of grand deeds, and labored, rejoiced, sorrowed and triumphed under the banners of that charity which endureth all things and is worthier than faction and holier than creed. The world has been better because our Order was born, and countless thousands have been ennobled by its purifying touch, and countless thousands yet unborn will rise up and call it blessed.

The Improved Order of Red Men is the oldest fraternal organization of purely American origin. It was born in patriotism, nurtured in Freedom, inspired in Friendship, and consecrated in Charity. It is the lineal descendent of the SONS OF LIBERTY, who, for more than ten years prior to the Declaration of Independence, had by their active work paved the way for that immortal act. When the Sons of Liberty in many localities merged into Societies of St. Tamina, from 1771 to 1800, the love of country and the conservation of liberty were still the guiding impulse. In 1813 it took on another from in the Society of Red Men, formed at Fort Mifflin, as shown in the historic archives of the Order. Under this name it existed for nearly twenty years with a proud record of fraternity and benevolence. For causes that in like manner affected all similar organizations of that period, from 1828 to 1832, the Society of Red Men languished and became nearly extinct. In 1833 brothers who had been active therein gathered a few of the smouldering embers of the dimly burning council brand and kindled the council fire of the Improved Order of Red Men in the hunting grounds of Baltimore, Maryland, and "lengthened the chain of friendship" by adding to its patriotic and fraternal features the charitable and benevolent work of its present ministrations.

Thus has come to us the glorious trinity of our inspiring motto, "Freedom, Friendship and Charity", and by it is recorded the origin and growth of our affiliation. The Sons of Liberty gave us Freedom; the Tammany societies and the Society of Red Men added Friendship. The Improved Order of Red Men consecrated the work with Charity.

Only the briefest mention can here be made of even the bare facts of our Order's history. The official history of the Order will give in full detail all further desired information. It is sufficient here to say that our history covers three epochs. First, that of tradition; second, that of supposition; and third, that of actual written record.

It is true the societies existing previous to the year 1813 made no use of the name of Red Men as a part of the title by which they were known. "St. Tammany's Society" was a frequent appellation

Wyanet Tribe No. 301

Wyanet Degree Staff

in the Middle and Southern States. The organization at Boston and elsewhere of 1765, and later, known as the "Sons of Liberty", preceded the Tammany Societies, and was organized with the same spirit and to perform the same service. They frequently referred to each other as "the Indians", and the well-known fact will be recalled that, on a certain important date, a party of men, "disguised as Indians", rushed down to the wharf by the waterside and pitched into Boston Harbor, the tea which had been imported, but which the colonists refused to receive and pay taxes upon. The men who constituted the famous Boston Tea Party were members of the Sons of Liberty of Boston and vicinity.

Undoubtedly these various societies had means of communication. The business in which they were engaged was extremely dangerous. If they succeeded they were heroes. If they failed they were traitors. Until it was decided whether their reward was to be the laurel wreath or the halter there was the utmost necessity of concealing their personal identity.

Instinctively they turned to the uncultivated field of red men's mysteries for their ceremonies and so-called secret work, and in the sublimity and grandeur of the unsullied characteristics of the aboriginal race, then their near neighbors and plentiful around them, found inspiration for the mystical lore deemed necessary for their gatherings and suitable for the concealment of identity, inseparable from the dangerous work in which they were engaged - of founding a new nation.

It is a remarkable fact, which may be used to substantiate our claim, that these earlier societies were followed in direct lineal descent by the Society of Red Men at Fort Mifflin and by the Improved Order of Red Men at Baltimore, that the customs and manners, and indeed, some of the identical ceremonies, have descended in the ritualistic work of the order.

Coming down from the Sons of Liberty, by whom the Republic was founded, our Order can be nothing less than intensely patriotic and broadly American. And all who come within its council chambers are taught loyalty to the government which our ancestors founded.

From 1776 to 1783, through seven bitter years of heroic suffering, they struggled, determined to be free. The annals of those times contain some of the most brilliant deeds that blazon the pages of human history. To their Declaration of Independence they pledged their lives, their fortunes and their sacred honor. Undismayed by temporary misfortune, undaunted by the greatest sacrifice, they fought to the end. "At length the Great Spirit spoke to the whirlwind and it was still. A clear and uninterrupted sky appeared. The path of peace was open and the chain of friendship was once more made bright." The American Republic was born and acknowledged among the nations of the earth.

The freedom they then proclaimed and gained through great suns of terrible struggle and suffering has descended to us as a priceless legacy, always to be sacredly guarded. The Improved Order of Red Men - the oldest organization in our land of purely American origin and teaching - will exercise the proud privilege of handing down to posterity this heritage, spotless and untarnished. Each Red Man should always be true to our Government, its emblem of Liberty, and our precept, Freedom, which will remain to bless those who succeed us, and who will accept and serve, with reverence and loyalty.

Our Order is a brotherhood of individuals whose personal charac-

Montour Tribe

No. 188, I. O. R. M.

Meets every Tuesday's Sun.
RED MEN HALL
DuBois National Bank Bldg.
DuBois, Penna.

Visiting Brothers Always Welcome

Compliments of

Mocoponaca Tribe

No. 149, Imp. O. R. M.

Chester, Penna.

Organized April 19, 1871

Seventy years of Service To and
For the Improved Order of Red Men.

Tahoe Tribe — 432

Tahoe Degree Team and Band at your service to trail to any wigwam in the Reservation of Pennsylvania to adopt your palefaces strictly to ritual,

Our Charges - Only expenses of transportation.

If interested, write
Ed. H. Chubb, C. of R.
Tahoe Tribe, No. 432, I. O. R. M.
570 Market Street
Millersburg, Penna.

Cayugas Tribe — 103

ANNVILLE, PENNA.

INSTITUTED
December 10-1902

Meets every Wednesday Evening
Odd Fellows Hall

teristics are not sacrified, but whose common interests are maintained and strengthened as the members harmonize around our council fires. We are proud of it for its past; we love it for what it is to us; and we hope much for its future. As an American citizen feels the patriotic blood tingle in his veins while reading the early pages of his country's history, so our hearts throb as we remember that the societies of Tamina, and of Red Men, were a part of that history, and every true Improved Red Man feels an added dignity and sense of responsibility because it is so.

We have been criticised in some instances because of our title and the supposed barbarism of our ceremonials. But every true, intelligent Red Man takes great delight in the fact that we are the acknowledged conservators of the history, the customs and the virtues of the original American people - a people conceded by the earliest travelers and writers to have been intelligent, brave and free, loyal in friendship, generous in hospitalities, and with many traits of character worthy of emulation by the civilized race. Could a higher destiny await any organization? Could a higher ambition inspire its members, than to emulate the virtues, preserve the customs, and transmit to posterity the history of an extinct race?

Occupying such an original field, our Order portrays an existence the more fascinating, the more studied, the more interesting when most faithfully portrayed. It is a record which will give to future generations their only knowledge of the manners and customs of that race as practised in their sylvan home and by which their people were bound together in the strong bonds of amity and love.

The greatness of a nation is that which emanates from the home. It is in the beautiful home life of our American people that the feeling exists which gathers the family around the aged sire and patriarch, and leads us to give to the aged the reverence they deserve. Thus is stimulated that stability, that loyalty, that affection, and that regard for purity and righteousness which will make any people great.

What the world wants to-day is not a profounder philosophy, not a science that will more accurately measure the sun or weigh the stars, nor a more exquisite touch of the brush or chisel, but what the world has striven for from the beginning and demands to-day, is a better man. With the better man will come the greater world, and in that broader and better allegiance with which the genius of the age involves us every good man will be a part of its glory, just as every blade of grass, impearled by the dews of heaven, lifts its jeweled crest to greet the dawn and reflects the splendor of the morning sun. Give a better man and you will give a greater world. Give a greater world and you will give still greater institutions.

No one can enter upon this study without falling under the spell of an enticing fascination and becoming profoundly impressed with their noble traits of character. Such is our destiny. Let such be our ambition.

Compliments of

PACKENAH TRIBE

No. 342, Imp. O. R. M.

South Langhorne,
Bucks County,
Penna.

Compliments of

TOHICKON TRIBE

No. 386 - I. O. R. M.

of

Green Lane, Penna.

Organized 1899

Meets every Tuesday Sleep
Wigwam - 2711 N. 19th Street
Philadelphia, Penna.

Compliments of

MINNEWA TRIBE

No. 79, Imp'd. O. R. M.

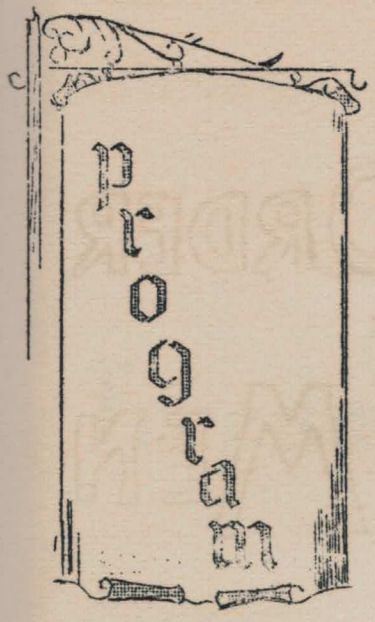
When in Philadelphia for Sports
or Business - Stop at
Minnewa Tribe Club. Bar open
on Sundays to all---Red Men---

Compliments of

MINNETONKA TRIBE

No. 284, I. O. R. M.

Nazareth, Penna.



MONDAY, JUNE 9th

Reception and Registration of Members and Visitors.

All Representatives and Visitors are requested to register at the Convention Headquarters, Berkshire Hotel, 5th & Washington Streets.

8:00 P.M. - Elaboration of "The American Indian" by the Degree Staff of Wyanet Tribe, at Northwest Junior High School, Front & Spring Streets.
(Take car marked "#3 - Fourth St. Loop" in front of hotel)

Ladies and guests are invited to attend.

TUESDAY, JUNE 10th

9:30 A.M. - Public Exercises prior to the kindling of the Great Council Session, Convention Headquarters, Walnut Room, Berkshire Hotel.

10:45 A.M. - 92nd Great Council Fire will be kindled.

11:15 A.M. - Past Sachem's Degree will be conferred during Session in the Walnut Room, Berkshire Hotel.

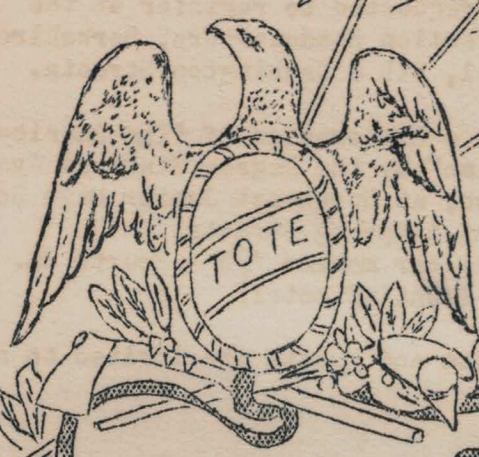
2:00 P.M. - Regular Session of the Great Council will convene.

2:00 P.M. - FOR LADIES
Busses will leave Berkshire Hotel for a Tour of the City and the Skyline Boulevard for a view of Reading from the clouds.

7:15 P.M. - Memorial Service - Immanuel Evangelical Church, 6th & Kerper Streets
(One block east on Washington Street to Sixth, and three blocks south on Sixth)

9:00 P.M. - Banquet - Entertainment - Dance
In honor of Great Sachem, Harvey F. T. Wartman
Ball Room - Berkshire Hotel
Price, $1.50

THE IMPROVED ORDER OF RED MEN



The Great Council of Pennsylvania

Motto

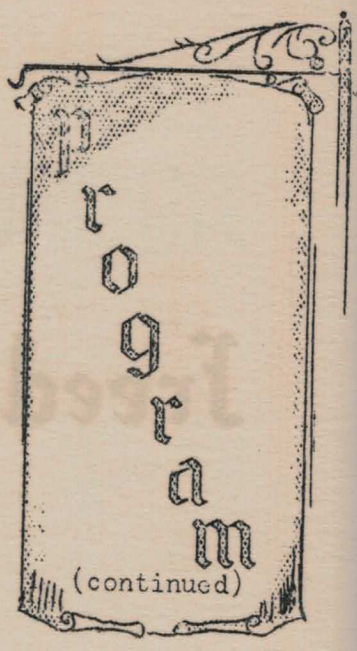
Freedom - in memory of those early struggles, to wrest our beloved land from the hands of oppression and foreign rule.

Friendship - which makes sweet and lasting, those bands of affection, by which the members of this order are united.

Charity - the crowning virtue of human life, under whose enobling influence mankind is lifted higher and nearer to that Divine ideal worshipped in the Great Spirit.

Headquarters

1521-23 W. Girard Ave.
Philadelphia, Pa.



WEDNESDAY, JUNE 11th

9:30 A.M. - Regular Session of the Great Council.

1:15 P.M. - Busses will leave Berkshire Hotel for CONRAD WEISER PARK, WOMELSDORF.

2:00 P.M. - Flag Raising and honoring of the Indian benefactors, Chief Shekilammy and Conrad Weiser.

3:30 P.M. - Busses will leave for return trip to the city.

8:00 P.M. - STREET PARADE.
(Form at Centre Avenue and Oley Streets - 7:30 P.M.)

THURSDAY, JUNE 12th

9:30 A.M. - Final Session of the Great Council and Raising Ceremonies in the Berkshire Hotel.

10:45 A.M. - OPEN to the PUBLIC
Raising ceremonies of the Great Chiefs.

11:30 A.M. - INDIAN POW-WOW will be held immediately after the quenching of the 92nd Great Council Session at the Reading Fair Grounds, on the North Fifth Street Highway.

(Busses will leave Convention Headquarters)
All guests, ladies and representatives are invited to attend.
Cost, $1.00

We hope you have enjoyed this program and trust that we may have the pleasure of greeting you at some other time.

History of Reading

The City of Reading is one of the most beautifully located in the State of Pennsylvania.

The plain upon which it has been built slopes gradually from Mount Penn to the Schuylkill River, which forms its western boundary. The Neversink Mountain rises to an elevation of nearly one thousand feet at its southern end, and then skirts its southeastern border. Northward extends an undulating stretch of territory, in which direction the city can spread itself indefinitely. The streets are laid out regularly, running almost due north and south and east and west.

Reading is also one of the most prosperous cities in the State. Its manufacturing enterprises and business establishments are in the highest state of development. Its merchants and manufacturers consistently maintain the city's widespread reputation for commercial integrity. Its nearness to the anthracite coal fields and the presence of large deposits of iron ore in its immediate vicinity give it opportunities for manufacturing purposes which cannot be excelled. It is in close proximity to a rich agricultural district, Berks, of which it is the county seat, being one of the largest and wealthiest counties in the State. The distance to Philadelphia, is 58 miles, or one and one-half hours' ride by train. The distance to New York is 128 miles, or four hours' ride.

Most of the towns and villages in the Schuylkill and Lebanon Valleys have business relations with this city, and it draws largely from Lancaster and other counties. As the result thereof, Reading is one of the most flourishing trade centres in the United States.

This region was amongst the first in America to produce iron, and it attained a supremacy in that commodity which it held for nearly a century. Early producers of stoves and castings - Reading claims the first cook stove to be made in this country. The largest brick burning kiln in the world is located here and one of the largest and best equipped locomotive and car shops in America, as well as mammoth foundries. Reading is also the first in the nation in the manufacture of hosiery - second in the production of builders' hardware. It is also the home of America's pretzel industry. Amongst other products are: textile machinery, alloy steel, knit goods, narrow fabrics, cough drops and optical supplies.

The growth of Reading resembles that of a great forest tree. The favoring soil, the sheltering hills, the abundant water supply of rivers and streams are as essential to one as the other. For many years the growth of Reading was slow. Then more rapidly the great branches reached out with a thousand off-shoots. It is worth noting that the great monarchs of the forest have sometimes been known to live over a thousand years. Few cities live that long.

75 Years of Service and

an Asset to the community

BEAVER TRIBE NO 62

IMP. O. of R. M.

Norristown, Pa.

Meets every Friday evening.

AGAWAN TRIBE – 279

AMBLER, PA.

Meets every Friday Sleep at
Gazette Building, Butler Ave.

ONTARIO TRIBE 280

I. O. R. M.

For the 1942 CONVENTION Come to the

" CITY of BETHLEHEM "

and help us celebrate

BETHLEHEM'S 200th Anniversary.

BETHLEHEM ------ the Christmas City

WECCACOE TRIBE

No. 135, Philadelphia

Prophet - John Remer

Sachem - Geo. L. Harding

S. S. - John McKeirnan

J. S. - Chas. Packer

Trustees - Peter J. McKeirnan
Jos. G. McKeirnan

C. of R. - Frank South

C. of W. - Grover C. Kroupa

But Reading will live forever and grows more beautiful with every passing year.

The initial impulse to the life and growth of this section came from several sources. Indeed, Reading may be said to have had a very cosmopolitan foundation. In order of their immigration, the first settlers of Berks and Reading were the Swedes, the French Huguenots and the Germans. The last two had the greatest influence on the development of the city, the Germans forming from an early period the great bulk of the people, and determining in a large measure the entire scope of industrial, social and intellectual progress, which it maintains to this day.

The royal grant by Charles II, to William Penn of the Province of Pennsylvania, in 1682, furnishes one of the historical milestones which mark a new and greater Reading.

The first of the new order of settlers to arrive were the French Huguenots, who had been driven out of France by Louis XIV's revocation of the Edict of Nantes in 1685. Interesting historical reflection here suggests itself as to the strange transversions of human influence. In the early part of the eighteenth century several thousands of the Huguenots, among whom were members of the French nobility, settled in the vicinity of Reading. Their chief centre was Oley, and they have always constituted a very useful and industrious element in the upbuilding of the best life of this section.

Just a little later, between 1705 and 1710, large bodies of Germans began to arrive. Many of these Germans came from the best families in Heidelberg, Frankfort, and parts of Wurtemburg and Bavaria. They brought with them their sturdy Teutonic habits, their conservative and reliable traits, expressed in the old maxim, "Ein Monn, ein Wort;" their love of home and music, their generous, broad-souled hospitality. It is said that there was a tavern in our beautiful city where the burghers used to gather for social converse and good, large steins of the old German beer before even a pump was known. From this period (1710) the Germans formed the great underlying and determining force in Reading's general life.

The people lived, toiled and took their quiet pleasures in well-governed moderation, and thus made possible the luxury and material splendor of today - the most purely German in its origin of any in the United States.

About 1740 the growth of this great city had become so marked that in 1745, or five years later, the two sons of William Penn- Thomas and Richard- visited this locality. They seemed to have been greatly impressed with the beauty, fertility and general advantages of the point between the Schuylkill River and Mts. Penn and Neversink, now occupied by our flourishing city, so that they decided to lay out a new town. This was effected in 1748, and the original plot of Reading was laid out by Richard Hockley, centering around what is now our beautiful Penn Square. The original town included only 600 acres, but the present boundaries enclose about 8,000 acres. Its dimensions have been increased several times, and further extensions are probable in the near future. The streets were laid out with good engineering ability, and a large tract, which includes Penn Common, was set apart forever as a public park.

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ALWAYS the BEST in EVERYTHING

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CHAS. HINKEL

FRESH and SMOKED MEATS

1111 Spring Street

For the recreation-minded, Reading offers 2000 acres of spacious parks and playgrounds, seven golf courses, 27 tennis courts, 11 theatres, and two athletic stadiums. In City Park reposes the anchor of the gallant Maine, sunk by the Spanish in 1898. Within easy reach are the nationally famous W erners-ville mountain resorts as well as easily accessible streams for camping, fishing and swimming; also, swimming and bathing in public pools.

Reading offers her citizens all cultural advantages: a famous museum and art gallery and Historical Society museum in which antiques and historical exhibits present a kaleidoscopic parade of the fast-moving history of Reading, as well as many other interesting collections.

Reading is also a musical city - having her own symphony orchestra - civic opera - youth concerts - and many choral and instrumental groups.

In the matter of schools, the inhabitants of Reading displayed much earnestness, and education was encouraged from the beginning of its history. It was carried on mostly in connection with the churches. The Common School system was adopted in Reading in 1836, and the first public school buildings were erected two years later. Today, Reading houses Albright College which is nationally recognized, Wyomissing Polytechnic Institute, new Senior High School and four Junior High Schools.

Currently in progress in Reading is The Berks County Fair, founded in 1852 - and which draws, each year a quarter of a million visitors. The first organized fair was held in the parlors of Housum's Golden Swan Hotel (now the American House). During the years of 1862, 1863 and 1864 the fair was abandoned and the fair ground turned over to the government for recruiting and hospital purposes for the Civil War.

The social aspect of the City of Reading has changed considerably. At one time the apple-butter boilings were the means of social enjoyment, when women sat in circles paring apples while the gossips told their stories, and the young people sang their songs, and here and there a pair of young lovers announced their engagement to their small circle of friends by joining hands in pushing the stirring pole. Today Reading has 300 clubs and societies of various kinds, including practically all nationally recognized fraternal, semi-religious and civic organizations.

Reading's new Municipal Airport, on the city's limits, is considered one of the nation's best local air terminals. It comprises 140 acres, and its flying facilities are the most modern in existence.

An aggressive city - a city pulsating with industrial life - a city of unbounded ambitions and notable achievements - alive with a fine community spirit - that is READING - Key City in the Keystone State.

Compliments

Walter T Gross

G. C. of R.

Great Chiefs of Penna

Great Sachem,
Harvey F. T. Wartman

Great Senior Sagamore,
Gordon S. V. Ford

Great Junior Sagamore,
John L. Hawley

Great Prophet,
Leslie Brown

Great Chief of Records,
Walter T. Gross

Great Keeper of Wampum,
John H. Perkins

Great Sannap,
William H. Kendall

Great Mishinewa,
Wesley M. Read

Great Guard of Wigwam,
Ray L. Schaffer

Great Guard of Forest,
Claude R. Aulenbach

Finance Committee:
Raymond C. Steiner, No. 117
Thomas L. Fraser, No. 278
Lewis A. Whitely, No. 4

Judiciary Committee:
B. K. Overbeck, No. 178
Charles W. Donegan, No. 113
George Douglas, No. 26

Mileage Committee:
Lewis J. List, No. 145
Matthew N. Schlitter, No. 144
Wm. H. Jordan, No. 470

Legislation Committee:	Term Expires
Curtis A. Eisenhart, No. 40	G.S.D. 450
William Schild, No. 7	G.S.D. 451
Albert Hockin, No. 118	G.S.D. 452

State Board of Appeals:
John R. Malone, No. 309
Term Expires G.S.D. 450
William J. Pearse, No. 4
Term Expires G.S.D. 451
William F. Lewis, No. 47
Term Expires G.S.D. 452

State Orphans' Board:	
I. B. Grange Stead, No. 383	G.S.D. 450
Andrew J. Costich, No. 517	G.S.D. 451
George E. Musselman, No. 364	G.S.D. 452

Great Representatives

Samuel H. Walker, No. 4	Term Expires G.S.D. 450
William S. Baird, No. 47	Term Expires G.S.D. 450
Dr. Andrew Callahan, No. 328	Term Expires G.S.D. 450
Charles R. Willits, No. 61	Term Expires G.S.D. 452
John Finlaw, No. 200	Term Expires G.S.D. 452
James S. Harper, No. 115	Term Expires G.S.D. 452

YUMA TRIBE No. 438

Fleetwood, Pennsylvania

LAMONTI TRIBE No. 319

Temple, Pennsylvania

The Improved Order of Red Men

ITS OBJECTS:

PATRIOTISM, BROTHERHOOD, GOOD FELLOWSHIP, MUTUAL HELP

ITS MOTTO:

FREEDOM, FRIENDSHIP, CHARITY

The reason for calling our organization the Improved Order of Red Men has never been generally understood by the palefaces; in fact, the name appears to some people really as a misnomer when applied to a fraternal society, therefore, the following explanation:

The early patriots, who founded the Old Sons of Liberty in Colonial Times, never knew what real American liberty was, they having lived under kings all of their lives, and having no vote or voice in some of the most important matters pertaining to their own government. Their first vision of real freedom was caught from the wild savages, who roamed the forests at will, rejoicing in the unrestrained occupation of this great new world; who selected their own Sachems and forms of religious worship; and who made their own laws and tribal regulations, which were few and simple, and only such as were suited to primitive tribal life, while the white men who came here were continually followed up and hampered by unreasonable laws and regulations, imposed by a distant king and his local appointees, were denied the right of a trial by jury, and were burdened by unjust taxes. They began to chafe under their thralldom, which finally resulted in the "Boston Tea Party," the Declaration of Independence, and the War of the Revolution.

The children of the forest, having furnished the first inspiration of true liberty, and whose paint and feather were used to escape detection by British sympathizers, it was but natural that the name of the Old Sons of Liberty should be changed so as to suggest the true cause of its origin, thereby giving honor to whom honor was due, hence -"The Improved Order of Red Men."

IMPROVED ORDER OF RED MEN

One of the four largest fraternal societies and the oldest and largest strictly American Fraternity is the Improved Order of Red Men.

First incorporated in 1835, it has an honorable and enviable record of more than eighty years, or great suns.

Prior to the American Revolution and during the Revolution and during the War of 1812, there existed many societies, social and

Compliments

Berkshire Hotel

Convention Headquarters

patriotic, known as Sons of Liberty, Red Men and Tamina Societies. It was the Sons of Liberty who, in 1773, emptied the King's Tea into Boston Harbor. These societies were active and influential throughout the period of the Revolution. From these societies crystalized the Improved Order of Red Men.

Originally the watchword was Freedom and the part that these activities played in securing Freedom for the American Colonies is historical. This fraternity, therefore, traces its origin back to the formation of our Nation and to these patriotic societies which helped in the establishment of the greatest nation of the world.

As a fraternity the Improved Order of Red Men claims for its heritage that glorious emblem, Old Glory, and it is a reminder to every member of his implied pledge to defend the Flag of our Union from every danger. To Freedom was later added, in the need of a broader field, the motto, Friendship, and Brotherly Love shared the interest with Patriotism.

Later, in 1835, when the Order was first incorporated and when the present great work was undertaken, Charity was added.

With about 5,000 branches, in every State, Territory and Possession of the United States, and there only, this fraternity exemplied the best in American manhood.

More than half a million members, the flower of this great, industrious, free people, cheerfully give to it their voluntary, loving allegiance.

Its Friendship, of fraternity, is the best, purest and strongest and well worthy of the membership and devotion of all true citizens. It admits to beneficial or non-beneficial membership only white citizens of the United States of eighteen years and upward and it gets the best.

Its ritualistic ceremonies are purely American, original and distinctive, and give to posterity a demonstration of the best peculiarities of the primitive North American Indian.

Founded on the manners, customs and traditions of this wonderful aboriginal people, the ritualistic work portrays something original and fascinating, and when faithfully delineated becomes instructive as well as intensely interesting.

We teach the true American citizen, when accepted into our covenant of faith, that the Degrees of the Improved Order of Red Men are representative of a race whose ceremonies in their forest homes were elevating and contained lessons that bound them together, as they do us, in the bonds of unity and good fellowship.

The Improved Order of Red Men is a secret society, yet there is nothing in its ritual or its laws that debars man or woman on acacount of creed or nativity. Each member must be a white citizen of the United States, a believer in the Supreme Being and able to earn a livlihood, and of good reputation and character. Strictly fraternal and benevolent in its character, the Order teaches lessons that elevate and instill into the hearts and minds of its members true Friendship, Patriotism and the care of our dependents, as well as the good traits of the aboriginal North American Indian.

There are three Degrees:

First: The Adoption Degree; which exemplifies the primitive Red Man's form of naturalization, through which they compelled their

Teedyuscong Tribe No. 117

Freemansburg, Pa.

Meets every Monday's sleep
Red Men's Hall

R. C. Steiner, C. of R.

Compliments
Samuel K. Walker
P.G.S.

Mandan Tribe No. 110
I.O.R.M.

6000 Elmwood Ave., Philadelphia, Pa.

ATHLETIC - - - FRATERNAL BENEFITS - - - SOCIAL

Only tribe in the U. S. affiliated with A. A. U.

When in Philadelphia - attend

MANDAN'S SOCIAL CLUB

Open Saturday evening, Sunday
afternoon and evening

Wm. S. Hawley,
Chief of Records

Dominic Loftus,
Chairman

captors to undergo a test of firmness and power of endurance, and after being so adopted there was extended to them that affection that brothers and relations bear one to the other, and all recollections of their former kindred were gradually effaced, and they became bound by ties of gratitude to those who had adopted them.

Second: The Warrior's Degree; illustrating the hunt or chase, wherein is provided sustenance for the Tribe and its dependents as well as the manners of the warpath.

Third: The Chief's Degree; which illustrates the religious ceremonies of these primitive men, they being firm believers in the Great Spirit, their beautiful legends showing unbounded faith in a future life and immortality of the soul.

The Order teaches Patriotism and Love of Country, and no council can be held unless the Flag of the Union is displayed. Each member takes upon himself an implied pledge for the preservation of the Flag and the Union. Our records show that thousands of our members have, in the past, answered the call of the Flag.

The Improved Order of Red Man is a powerful factor along fraternal lines, with more than half a million members throughout our land and with a record for benevolence and friendship second to none.

The Friendship and Fraternity of the Improved Order of Red Men are among its most highly valued advantages.

Tribes and Councils meet once in each week or twice in each month, as each may elect. About our council fires friendships are formed as true and as lasting as any that may be formed in this life.

We assist and encourage our members in health, as well as in adversity. All classes of men, all trades and callings and all professions come to the Order. Its democracy is one of its greatest charms. Its government is strictly representative and elective.

The Tribe has charge of the Order in its respective jurisdiction and to the Tribe all applications for membership must be made.

State Great Councils, formed of a number of Tribes, are composed of the representatives from Tribes within the State.

The Great Council of the United States, incorporated under Act of Congress, is the representative or legislative branch of the entire Order and is composed of representatives from State Great Councils.

Our Charity consists chiefly in this:

We visit and care for the sick and disabled;

We bury the dead;

We educate and support indigent orphans of deceased members;

We do what we can to make the world better.

All of our work has its beginning in the local Tribes.

The Charity of the Improved Order of Red Men does not consist wholly in the giving of alms. We have systematic relief to which every member is entitled when sick or in distress unless he has waived benefits.

One of our greatest works of Charity is the care of our indigent Orphan children; children of deceased members who but for the aid, assistance and counsel of the Improved Order of Red Men would be deprived of home, comforts and education. These we help to supply, and thousands of little children, hundreds now grown to manhood and womanhood, bless the Order in their evening prayers for this work.

WOHLINK TRIBE NO. 179

YELLOW HOUSE

Meets every Friday evening

Sachem---------- Milton F. Sailer

Chief of Records-Chester R. Geiger

STANDING ELK TRIBE

TRIBE No. 200

Improved Order of Red Men

Meets 1st and 3rd Wednesdays Sleep

Wigwam:
Wissinoming Hall,
Wissinoming,
Philadelphia

Chief of Records
John Siegner

From THE BOOSTERS
of OLD

WYOMING TRIBE NO 7

I. O. R. M.- Philadelphia, Pa.

92 years

Dan Dick	Geo. Schallhamer
John Biondo	Chas. Tyer
Geo. Sandman	Sal. Griffigna
Thos. Bonagura	Bernard Buongiorno
Louis Massaro	A. G. Ulmer
Terry McAlpin	A. M. Ulmer
Jos. Lynch	L. Majura
J. H. Streicher	Jos. C. Walsh
Chas. Marx	E. E. Brown
John Matthies	Wm. Schild
Wm. P. Watson	Thos. Martinilli
Chas. Boyle	Chas. Buongiorno

John OHare

And it is done at very little annual cost to our members, and done well.

DEGREE OF POCAHONTAS

This is a Degree for the special benefit of the female relatives and friends of Red Men, all of whom over 16 years of age are eligible to membership. At their own discretion, Councils can admit any woman to membership of the requisite age and good moral character. Among the objects of the Degree are the moral advancement of the members of the Improved Order of Red Men, their families and lady friends, the promotion of social enjoyment among the members of the Degree and the general welfare and prosperity of the Order. The ritual of the Degree is impressive and dramatic and receives general commendation. The Degree has proven immensely popular; and Councils, both beneficial and non-beneficial, have been instituted in nearly every jurisdiction in the United States.

OUR PATRIOTISM

During the great World War the Improved Order of Red Men officially reported 29,991 of its members in the service of the United States, up to and including September 1, 1918. We are confident that we had at least 40,000 of our members serving our country's cause.

In addition to our brothers serving with the colors, the Improved Order of Red Men donated twenty-four Limousine-Bodied Ambulances to the various cantonments and Government hospitals throughout the United States. These Ambulances averaged $3,300.00 in cost each, and the money paid - $75,583.35 - for the Ambulances was raised by voluntary contributions from our members.

REDMANSHIP

The word "Redmanship" means Americanism. The history of the Improved Order of Red Men is coincident with that of the United States of America. We are a purely pure American organization. To become a member of the Improved Order of Red Men, you must be a white American citizen, either native-born or fully naturalized.

Be you rich or poor, no matter what your station in business or political life, with no bar as to your religious belief, other than the requirement as to belief in the existence of a Supreme Being, and provided, of course, that you are of good reputation, we welcome you to our ranks.

Above all, our Order teaches Patriotism, It is opposed to all oppression, abhors all tyrants, and rejoices in the promulgation of liberal principles. The democratic influences which attended the birth of our Order to wit, "That all men are equal" - are today and always will be the tenets of our Order.

YOSEMITE TRIBE - 100

I. O. R. M.

GLEN ROCK, PENNA.

Meets every Monday sleep.

RED MEN Always Welcome.

H. A. Koller,
Chief of Records

GREETINGS

POUTAXET TRIBE - 145

I. O. R. M.

IMPROVED ORDER RED MEN'S HOME
Cheltenham, Pa.

Great Prophet, Leslie Brown,
Secretary

ONGWE HONWE No. 260

Philadelphia, Pa.

Meets every Thursday Sleep

Itah Hall
450 E. Cambria St.

Walter T. Gross
Chief of Records

MENNO TRIBE - 328

Improved Order of Red Men

Philadelphia, Pa.

One of the

OLDEST and STRONGEST

Tribes

in South Philadelphia

twenty eighth annual session

Berks County Red Men Association

June 7th, 1941

officers

President	George H. Maurer, Wyanet Tribe #301
First Vice-President	George M. Leibelsperger, Yuma Tribe #438
Second Vice-President	Warren S. Balthaser, Manangy Tribe #316
Secretary	Charles S. Wegman, Manangy Tribe #316
Treasurer	Charles D. Eckenrhode, Wyanet Tribe #301
Chaplain	Charles R. Yoder, Wyanet Tribe #301

twenty eighth annual session

Berks County Red Men Association

June 7th, 1941

officers

CHRONOLOGICAL RECORD of the PRESIDENTS and GREAT CHIEFS

Tribe or Council	Name	Date Elected	Deceased	Place of Convention
316	Charles S. Wegman	March 3, 1914		Reading
312	Alvin E. Hossler '	October 31, 1914	1933	Hamburg
330	Walter W. Webber	October 30, 1915		Temple
184	Fred H. Snyder	October 28, 1916		Birdsboro
186	Charles W. Miller '	October 27, 1917	1919	Friedensburg
477	Elmer S. Snyder ''	October 27, 1917		Friedensburg
319	George S. Miller '''	October 27, 1917		Friedensburg
438	S. Y. Weidenhammer '	November 30, 1918	1936	Fleetwood
388	Morris F. Gilbert	October 25, 1919		Boyertown
74	Allen Miller	October 20, 1920		Reading
351	Harry W. Bendel ''	October 20, 1920		Reading
179	Howard W. Body	October 29, 1921		Hamburg
301	Harry Z. Mauger '	October 28, 1922	1923	Yellow House
319	Samuel T. Leinbach	May 12, 1923		Birdsboro
416	William H. Tindle '-''	May 12, 1923	1937	Birdsboro
186	Martin H. Noll	May 17, 1924		Temple
477	Ellwood R. DeTurck	May 16, 1925		Friedensburg
316	Norman E. Hardinger	May 15, 1926		Reading
388	Wilson S. Lechner	May 21, 1927		Boyertown
384	George W. Fry	May 19, 1928		Fleetwood
301	Herbert H. Quinter	May 18, 1929		Reading
74	William J. Burkhart	May 17, 1930		Yellow House
438	Fred B. Leibelsperger	May 16, 1931		Temple
388	Charles E. Bauman	May 14, 1932		Reading
301	Claude R. Aulenbach	May 20, 1933		Boyertown
477	Walter B. Moser	May 19, 1934		Reading
416	Robert E. P. Gibble	May 18, 1935		Friedensburg
316	Charles H. Hagan	August 31, 1938		Reading
301	John A. Thomas '''	June 10, 1939		Reading
103	John H. Anspach	June 10, 1939		Reading
301	George H. Maurer	June 8, 1940		Annville

				Title
67	Ella E. Maurer	1904	Deceased	Great Pocahontas
70	Sallie A. Clouser	1902		Great Pocahontas
70	Sidney H. DeWald	1914		Great Pocahontas
74	Daniel F. Brobst	1881	Deceased	Great Sachem
74	Charles R. Willits	1903		Great Sachem
330	Charles T. Davis	1913	1938	Great Sachem
301	Hayden McQuaite	1925	1927	Great Sachem

Remarks: (') - Deceased
('')- By virtue as secretary for three years
(''') - By virtue as treasurer for three years
The Secretaries and Treasurers were declared Past Presidents on the dates above set forth as elected

SUYETO TRIBE NO. 477

OLEY, PENNSYLVANIA

INDIANOLA COUNCIL NO. 70

DEGREE of POCAHONTAS

Reading---Pennsylvania

Original Inhabitants of Berks County

History tells us that another race dwelt along this section of the Schuylkill River, with copper-colored skin, whom, following original error made by Columbus, we have been accustomed to call Indians. The brief, blood-stained history of the Indians must always possess a striking interest to all who remember that their title to the territory we now occupy was at least as good as our own. No more interesting account, moreover, remains of the swift transition in the fate of a people, swept away by a superior race and barely tolerated, where once they were completely dominant.

The people of this locality can reflect upon the relations established by their ancestors with the aborigines with greater satisfaction than can the people of any other section of the country.

The Indians inhabiting this section belonged to the Delaware nation, and were known as the Lenni Lenapes. They seem to have made this section of the river a great centre for fishing, their name for the mountain skirting the river being "Navesink," which means "favorite fishing grounds." They had set lines with hooks baited with wampum, and no doubt some of their young braves speared the larger fish. Among the fish with which the Schuylkill teemed at that time were shad, sturgeon, salmon and bass. Our early annals contain but very few touches of that bloody smirching which stains in an almost steady stream the first century and a half of colonization along the rest of the Atlantic coast. A few instances of individual strife of course were. The Indians inhabiting the section where Reading now stands were known as the Minsi Tribe. It was a small tribe. They hold their "pow-wows," or religious dancings at the "Navesink", but the great tribal cemetery was not here, it being located at what is now called Poplar Neck.

History intimates that the white settlers of Berks County had little trouble with Indians. This no doubt contributed to the growth in population. One strong element in favor of the settlers was the fact that it contained the celebrated Indian interpreter, Conrad Weiser, whose influence over the dusky foresters was always paramount.

The Lenni Lenapes (meaning "original people") were divided into three sub-tribes, called the Unamis, meaning Turtle; Unalachtgo, meaning Turkey, and Minsi, meaning Wolf. These tribes were again divided and carried names of the places where they had their place of abode. Each settlement had its Chief, who was subject to and reported to the head Sachem, who, history states, was Sassoonan, with headquarters at or near Philadelphia, and who always opened the

Council by lighting the calumet with great ceremony of their rattles and songs.

The Wolf Tribe extended over the southeastern portion of the county. Taminent, Allumpaes and Teddyuscung were the Chief Sachems of this tribe. Manangy was the Chief of the Schuylkill Indians, and exercised authority over all the Indians in this locality, except the Ganawese, who came from along the Potomac and were permitted to settle along the Tulpehocken.

The Indian villages situated along the Schuylkill River within the present limits of the city were not the largest. Virginville was one of the most populous settlements and was under the supervision of one Chief, who was known as the Chief of the Sacunk Indians. It is plausible that Manangy may have had to make tours of these villages. That Manangy was a subordinate Chief is evidenced by the fact that he never attended any of the Provincial Councils in or near Philadelphia. The Counsellors were Allumapes, Lingahona and Teedyuscung. Manangy was present at a sale of land in Philadelphia, May 23, 1683, but Taminent and a few other Chiefs signed the deed. There is very strong reason for believing that the Indians along the Manatawny and in Oley formed another sub-division of the Wolfs with its Chief living somewhere in Amity. There was a large Indian village at Tulpehocken and a very extensive one in Maxatawny, and each had its own Chief.

Tulpehocken, spelled Tulpewihaki, translated means "Land of Turtles," was so called on account of the abundance of turtles found along that stream.

The early history of sanguinary conflicts and heartrending murders that occurred in Berks County began in May, 1728, and occurred at Manatawny, where several lives were sacrificed. From that period on small conflicts were numerous. November, 1755, quite a battle occurred at Tulpehocken, only 18 miles distant. The noise of firing aroused the citizens, the alarm bells of Reading rang out, and reinforcements were sent to the scene of conflict. This was as near as the bloody shadow of war ever came to the quiet domiciles of Reading. We find no record that anybody was ever killed where the city now stands.

Another historical point of interest connected with Indian history is "Lover's Leap," situated on Neversink Mountain, on the road leading past the White House, at a point about half a mile distant.

Indian tradition tells in measure vague that, in man's earliest condition, here was kept Nature's treasury of storm and sunshine for our smiling Schuylkill Valley. The legend runs that to this place a squaw held key. She dwelt on highest Neversink and kept day and night shut up in her wigwam close and never slept, and yielded but one of her hidden bounties at a time. This Lenni Lenape maiden made bright new moons for each month's prime and hung them in the sky. To her it is said the Great Manitau (evil spirit) gave command to fashion clouds for the needs of the earth. Sometimes she wove them, true, out of gossamers, cobwebs fine and sparkling morning dew, then off they floated to swim in ether rare and fall upon a thirsting world in a summer shower. There would she maliciously brew up the dread, black thunder cloud that pelted down the drenching rain, the flood to swell, while the loud blasts of the storm uprooted trees.

At Lover's Leap, 'tis said that Shawanese braves pursued a fleeing Delaware maiden, and Sassoonan, who, swiftly their plighted

troth to save, leaped from its crest into the Schuylkill's crystal waters. Softly glancing backward, she raced on, and eluded her pursuers. But the race is on, the soul of the racers is in it. The sun has risen on Mts. Neversink and Penn and its golden shafts of light flood city, valley and plain. The sun meantime, not being free to tarry, for its fixed path laid through the forest, pours out his mighty wrath. This Delaware maiden speeds onward and reaches her tepee and the faithful braves rode forth to fray. To her it was music to hear the snap of the bow string, the whistle and whiz of the arrow as it speeds true to its aim. Every foot of forest teems with Indian history. One sees the smoke of burning tepees, the streams run gory to sounds of warwhoop and tomahawk's crash.

This unfortunate race was driven westward from the hunting grounds of their fathers and the graves of their loved ones, their lands devastated, their wigwams destroyed and their very existence wiped off the face of the earth. As time passes and their history exists only in tradition, our Order will have historical value, beyond even present estimation, as the historian of an extinct race and the preserver of its forms and customs.

The Indians remained in Oley Township longer than in any other part of our county. Many of these Manatawny Indians remained long enough to become semi-civilized and finally christianized and many inter-married with the early settlers and partly changed their names. Through these channels the Indian has contributed much to the stature and language of the Berks County Dutch. However, very little attention has hitherto been given to the Indian gutturals appearing in our language but aboriginal lingo and blood are strongly mingled with the language and stock of our people and many Indian words are retained in the Pennsylvania German vocabulary. From this inter-mingling the Pennsylvania German language began its formation about the year 1740, first in Oley Township and the village of Reading; next in Lancaster and Lehigh and finally spread to all parts of Pennsylvania and to some parts of the United States.

The passage of the Stamp Act and other tax measures from 1760 to 1775 by England to extract excess revenue from her American Colonies brought about the organizing of secret societies in every Colony, known as the Sons of Liberty and the Societies of Saint Tamina to oppose these tax measures. Our forefathers in organizing these patriotic Societies turned to the children of the forest or Aboriginal Americans, who were plentiful around them, for their ceremonies and secret work deemed necessary for the concealment of identity inseparable from the dangerous work in which they were engaged to found a new nation.

Berks County had members in these early Societies and after the Revolutionary War a few of these veteran continental soldiers returned to their homes and friends, as members of the Society of the Cincinnatus, the new name adopted by the Sons of Liberty after "Freedom" was won and under which appellation only ex-soldiers were admitted as members. However, these veterans aimed to perpetuate the principles and ritualistic work of all these early Orders and succeeded by re-organizing and changing the name of the Society of Saint Tamina to Tammany Societies and Columbian Order which admitted all good and able-bodied citizens.

In 1812 Captain Barker an active member in all those early societies known as the "Sons of Liberty" and the "Society of Saint Tamina", and who was then stationed at Fort Mifflin, Philadelphia, re-organized and changed the name of these societies to the Society of Red Men for the purpose of creating greater "Friendship" and with the addition of assisting distressed families of the men in the service of their Country.

In 1813 Captain Barker sent a few deputies to Reading to get in contact with the members of the Tamina Society and others in the Borough of Reading and in the County of Berks, for the purpose of organizing the Society of Red Men in this vicinity. These deputies succeeded in organizing Reading Tribe, Society of Red Men, and thus our Order was firmly established in our County, and the council fires of the Red Men have been kindled regularly and continuously to date.

When our Order in 1833 changed its name to the Improved Order of Red Men, this Reading Tribe never yielded but changed its name to Ancient Order of Red Men and became, to a great extent, a businessmen's organization, Under its new name and objects it thrived until 1895, when the few remaining members disbanded. However, in 1846, a number of the members of this Reading Tribe, Society of Red Men, having learned of the new or "charitable" features of our Order under its new name, expressed a desire to affiliate themselves with the modern Red Men and enjoy these new features, and accordingly organized:

MONOCACY TRIBE No. 1, Improved Order of Red Men of Reading, January 1, 1847. This tribal name in the Delaware dialect was spelled "Menakesse", a stream with large bends. This tribe was named for a hill and a stream by that name in the southeastern part of our county by that name, and was the first tribe in Pennsylvania of the Improved Order of Red Men at that time. It was chartered by the Berks Courts, August 2, 1847.

When the Great Councils of the United States and of Pennsylvania were organized, Monocacy Tribe, through some misunderstanding, never affiliated itself with these superior bodies but remained independent and changed its name to Monocacy Stamm No. 1, Independent Order of Red Men, and thrived until about 1870, when the few mostly aged members disbanded. There were, however, a few members in said Monocacy Tribe who wished to remain loyal to the principles of the Improved Order of Red Men, these members rallied their forces and instituted:

JUNIATA TRIBE No. 74, Improved Order of Red Men of Reading, January 22, 1868. This act gave Reading at that time an Ancient, an Independent and an Improved Tribe of Red Men. Juniata in the Seneca dialect means a projecting rock to which the Indians paid reverence; it was named for the tribe of Indians that lived near the mouth of the river by that name near the present site of Duncannon.

JUNIATA HAYMAKERS ASSOCIATION No. 74-1/2 was organized soon after the Tribe was instituted to provide a social degree for its members. Juniata Tribe furnished two Great Sachems in its history - Daniel Brobst and Charles R. Willits. It withdrew from the Great Council of Pennsylvania and was chartered by the Berks Courts, May 9, 1938, as Juniata Relief and Home Association,

located at 932 Buttonwood Street, Reading.

OPEKASSET TRIBE No. 122, Reading, was instituted in 1870. The name signified Black Leggings, and it was named for a half-breed Seminole Chief who always wore black leggings and who frequently visited eastern Pennsylvania. This tribe used the German Ritual until about 1900 when it changed to the English Ritual. It closed its books in March, 1921, when most of the remaining members affiliated themselves with other local tribes.

TULPEHOCKEN TRIBE No. 181, Reading, was instituted in 1872, This tribal name in the Delaware dialect means, a land abounding in turtles, and was named for a creek by that name near Reading. Owing to the industrial panic which prevailed at that time this tribe disbanded about one year after it was organized.

SCHUYLKILL DEGREE COUNCIL No. 9, Reading, was organized in 1875, and in the Indian dialect was called Ganshowehanne (roaring or tumbling stream) or Manayunk (mother of streams). It was named for our Schuylkill River. This degree council was composed of selected talent from the various tribes to exemplify the degrees and disbanded after about ten years service.

WYOMISSING TRIBE No. 231, Reading, was instituted in 1876. It was named for a creek by that name near Reading and in the Indian dialect means, a stream where catfish abound. It functioned for about two years and then merged with the other local tribes.

QUITTAPAHILLA No. 17, CHIEFTAINS LEAGUE, Reading, was organized in 1887, which in the Indian dialect means, a long pond. This was a uniform rank and used the continental uniform and held weekly drills in Reading. Most of its members answered the call to the colors during the Spanish-American War and the League closed its books in or about 1900.

OGALALA TRIBE No. 186, Reading, was instituted in 1887. This name in the Indian dialect means, cast in. It was the name of a clan of the Sioux Indians. The tribe was named for a chief by that name who had made a number of visits to this locality. The Sleepy-Eye Association was organized soon after the tribe was instituted as a playground for its members. This tribe closed its books July 31, 1931, at which time, in the presence of the Great Chiefs of Pennsylvania, it merged with Wyanet Tribe No. 301.

WYANET TRIBE No. 301, Reading, was instituted in 1891. This tribe has made good the meaning of its name in the Algonquin dialect, Beautiful - having a degree team that renders the most beautiful work in our entire Order. This team started with a personnel of 12 men in 1891 and grew until today its personnel numbers 107 members and received national recognition in 1937.

SYLVANIA SOCIAL SOCIETY was organized by members of Wyanet Degree Team, July 1, 1932 and incorporated in June, 1933.

The LADIES AUXILIARY ofWYANET TRIBE was organized in February, 1932. These two bodies provide social functions for the team and the tribe. This tribe furnished one Great Sachem to date, Hayden McQuaite.

ONTELAUNEE TRIBE No. 312, Hamburg, was instituted in 1892. The name means, a stream among the rocks or little maiden. It was named for one of the Berks County clans of Indians who had their village along the Maiden Creek. This was the first tribe in Berks

County outside of Reading. It closed its books in 1937.

UNAMIS TRIBE No. 330, Reading, was instituted in 1893. It was named for one of the tribes of the Delawares and means, turtle. This tribe furnished one Great Sachem in its history - Charles T. Davis. It closed its books April 10, 1934.

NEVERSINK TRIBE No. 351, Reading, was instituted in 1896. The name in the Algonquin dialect means, high land between waters or fishing grounds. It was named for the mountain on the south-eastern border of Reading. This tribe had a social degree which they called BUTTON BUSTERS. It was chartered by the Berks Courts, February 14, 1908. This tribe merged with Wyanet in May, 1930.

INDIANOLA TRIBE No. 384, Birdsboro, was instituted in April, 1899. This name, in the Indian dialect means, the home of the Indians. The tribe closed its books May 23, 1935, at which time some of the remaining members transferred to Sanatoga Tribe No. 213, Pottstown, and a few became members at large of the Great Council.

POPODICKON TRIBE No. 388, Boyertown, was instituted in September, 1899. This name in the aboriginal dialect means, the place the Indian is looking at. It was named for the chief by that name who was in charge of the Manatawny Clan and who is buried near the sources of the Ironstone Creek or near Popodickon Springs on the border of Boyertown.

METACOMET TRIBE No. 416, Reading, was instituted in 1902. This name signifies a meteor, the second son of Chief Massasoit, better known as King Phillip. The King Phillip Association, organized soon after the tribe was instituted, provided the social activities for the members of this tribe. This tribe merged with Wyanet Tribe No. 301, February 4, 1938, where many of its remaining members are very active.

WOHLINK TRIBE No. 179, Yellow House, was instituted April 11, 1903. This name means, a tract of land encompassed by hills and was the Indian name for Oley Township. It was named for Oley, the place where the Indians were always peaceful or amity; where they remained longer than any other part of our county; where some inter-married with the settlers and through which the Pennsylvania German language had its origin.

MANANGY TRIBE No. 316, Reading, was instituted July 25, 1903. This name in the aboriginal dialect was spelled, Mananda, meaning an island. It was named for the chief by that name who had charge of the Schuylkill Clan located along the river at Poplar Neck and Klapperthal at the base of the Neversink Mountain. Manangy Degree Team was a very active group and from 1914 to 1919 received state recognition.

MANANGY SOCIAL WORKERS was organized in 1907 as a playground for the members of the tribe and chartered by the Berks Courts in May, 1937, as Manangy Social Workers Association. This act also making it a beneficial organization, besides its social features.

LAMONTI TRIBE No. 319, Temple, was instituted in 1904 and means, the mountain. Among the Aborigines it was the name given to a tribe of Indians who had adopted a very tall white man into their tribe, indicating that he was as great as the mountain.

YUMA TRIBE No. 438, Fleetwood, was instituted in 1905. This tribal name means, the sons of the river or the Indians that dwell

in a beautiful valley.

SASSOONAN TRIBE No. 435, Mohnton, was instituted in 1905. It was named for the Indian chief by that name of the Schuylkill Clan at Neversink, prior to the time that Manangy had charge of this clan, and who was later promoted to Chief of the Wolf Tribe and his name changed to Allumapees, with his headquarters on the Susquehanna River near Columbia. In 1916 this tribe merged with Ogalala Tribe, No. 186, Reading, by whom said tribe was organized.

SUYETO TRIBE No. 477, Oley (Friedensburg) was instituted in 1906. This tribal name means, the chosen one. This tribe furnished the first county secretary when that body was organized in 1914.

CHEYENNE TRIBE No. 530, Reading, was instituted in 1911. This tribal name means, people of alien speech. It was named for a tribe of Indians in Minnesota, with whom some of the organizers of this tribe had frequent conferences, prior to making their residence in Reading. This tribe merged with Wyanet Tribe No. 301, May 3, 1935.

CAYUGAS TRIBE No. 103, Annville, Lebanon County, was admitted to membership in the Berks Association, February 8, 1939. The tribal name means, a place where locusts were taken out. It was named for a nation of the Iroquois Confederation, who occupied the shores of Lake Cayuga, New York. The primitive Cayugas were the guards to the western entrance to the Long House and thus the Improved Cayugas have become the guards to the western entrance to the Berks County Association Council House.

METACOMET HAYMAKERS ASSOCIATION No. 416-1/2, Reading, was organized in 1907. It was composed of members from all the tribes in Reading and Berks County and was used as an elaborate playground for Redmanship in general. This body changed its name a few times and on April 11, 1914 was chartered by the Berks Courts as Metacomet Home Association, and it is under this name that it maintains its own home at 707 Walnut Street, Reading.

RED MEN'S HALL ASSOCIATION, Reading, was organized in 1907 and incorporated in 1908, by Directors from the eight tribes and three councils in the city at that time. The Hall was dedicated in 1910, which gave all Red Men of the city a central meeting place. The Hall became distressed and closed its books in September, 1937, and is now used by the Pennsylvania Department of Public Assistance as its Berks County headquarters, but it is still known as Red Men's Hall.

The BERKS COUNTY RED MEN'S ASSOCIATION was organized March 3, 1914 by delegates from all the tribes in Berks County and has always been a very active body to date. This Association has held Annual Sessions since organized, as more fully set forth under the paragraph captioned "Chronological Record of the Presidents".

The SHEKILAMMY BOULDER and STATUE COMMITTEE was organized in 1923, and has functioned continuously to date, as more fully set forth in the chapter captioned, Colonel Conrad Weiser and Chief Shekilammy.

The PAST SACHEMS LEAGUE of BERKS COUNTY was organized November 7, 1925 and functioned for a number of years. The majority of its members deeming it inconsistent to have two county bodies agreed to close the books of the League May 13, 1929 and turn the proceeds over to the Boulder Committee.

DEGREE OF POCAHONTAS:

NARRAGANSETT COUNCIL No. 67, Reading, was instituted in 1894. This name in the Indian dialect means, on the other side of the river. This council furnished one Great Pocahontas in its history, Ella E. Maurer. It closed its books January 1, 1939.

INDIANOLA COUNCIL No. 70, Reading, was instituted May 5, 1894. This name in the aboriginal dialect means the same as the tribe by that name - home of the Indians. This is the largest, richest and most active council in Pennsylvania. It has furnished two Great Pocahontases during its history to date - Sallie A. Clouser and Sidney H. DeWald. Both members are still active in the Order.

NEVERSINK COUNCIL No. 188, Birdsboro, was instituted in 1900. This name in the Indian dialect means the same as the tribe by that name. In 1911 this council closed its books and the remaining members affiliated themselves with other local councils.

OPITSAH COUNCIL No. 118, Reading, was instituted in 1900. This name in the aboriginal dialect means, sweetheart. It extinguished its council fire and closed its books in 1916.

SAMOSET COUNCIL No. 225, Hamburg, was instituted in 1914, This name in the Indian dialect means, faithful. This council closed its books in October, 1938.

POPODICKON COUNCIL No. 246, Boyertown, was instituted in 1916. This name means the same as the tribe by that name in the same locality. This council is very active and has recently received state recognition by appointments.

The Great Council of Pennsylvania of the Improved Order of Red Men has convened six times in the City of Reading: May, 1877, May, 1892, June, 1910, June, 1925, June, 1929 and with this session it will have convened here seven times.

The Great Council of Pennsylvania of the Degree of Pocahontas has convened in our City four times: July, 1895, May, 1909, May, 1921 and May, 1941.

Besides the heretofore mentioned activities, the Red Men of our county and the Degree of Pocahontas also participated in the Sesqui-Centennial of the City of Reading in 1898 by parading as the 13th Division, June 6th and in Reading's 175th Anniversary in 1923, by parading in the 4th Division, October 3rd.

Thus has been given a brief history of all Red Men Tribes and their Auxiliaries that ever existed or do now exist in Berks County. May this story of a Fraternal Organization, which has played its part in the drama of the human progress of our County, inspire our members and paleface friends with more interest, greater love and renewed ardor in the cause of FREEDOM, FRIENDSHIP, and CHARITY.

The Indian Benefactor

No man from William Penn down did as much to maintain peace and harmony between the white people and the Indians as Conrad Weiser and Chief Shekilammy. In their intercourse with the Indians for a whole generation there is not a single instance on record that they ever did an act by which the Indians either showed any signs of displeasure or lost confidence in the honesty and integrity of these two men.

Many attempts were made by various organizations to more conspicuously mark the graves and erect memorials in honor of these two men. The writer recalls that as early as 1896 the pupils in the public schools were asked to contribute to such a cause. Not much was accomplished by these efforts because the home of Conrad Weiser was in hands strange to the cause. Nevertheless a start was made when the Patriotic Order Sons of America placed a monument in honor of Weiser in the Borough of Womelsdorf, when the Daughters of the American Revolution placed a tablet on the resting place of Chief Shekilammy near Milton, Pennsylvania, and when the fund established by the contributions received in the schools was used to place a tablet on the southwest corner of the Stichter Hardward Store at Fifth & Penn Streets, Reading, which was one time the site of Weiser's Wigwam or store. This was the first store in the Town of Reading - a part of the original wall is still preserved in the modern store building.

The Berks County Historical Society on their Annual Pilgrimage in 1921, conceived the idea that negotiations could now be entered into with Mr. Valentine the present owner of the Weiser Farm, on the Tulpehocken Creek in Heidelberg Township, near Womelsdorf, Berks County, Pennsylvania, to purchase that part of the farm containing the old Weiser House and grave. Past Great Sachem, Charles T. Davis; Great Sannap, Hayden McQuaite and Past County President, Charles S. Wegman, very active chiefs in the Improved Order of Red Men as well as active members in the Historical Society and participants in many of these Annual Pilgrimages, approved the idea at once in behalf of the Red Men.

On the 18th Pilgrimage of the Historical Society a movement was started to form an Association to accomplish this mission. On June 4th, 1923 a Charter was granted to the Conrad Weiser

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Memorial Park Association with Past Great Sachem, Charles T. Davis as the director for the Red Men. Many organizations and individuals at once became interested. Funds were solicited with which 30 acres of that part of the homestead was purchased which contained the houses and graves of the Weisers. It was then laid out as a Park and many memorials placed therein in honor of the Organizations and Family Clans who had subscribed to the purchasing of the Homestead.

Conrad Weiser was a great Indian interpreter, first Judge of Berks County, the country's greatest public servant in his day and a close friend of Chief Shekilammy, the Aboriginal Chief of the Iroquois or Six Nations. These two men settled many disputes and negotiated all treaties between the Colonies and the Indians during the birth of our Nation. It was this act in our Colonial history that inspired the Improved Order of Red Men to take an active part in the project. Past Great Sachem, Charles T. Davis, got busy immediately upon being elected a Director in the Park Association even before the Charter was granted by the Courts. As early as May, 1923 at the Annual Session of the Berks County Red Men's Association he introduced a Resolution which was adopted, whereby the County Association pledged their full support to the Weiser Park project.

A Red Men Committee was immediately organized for the purpose of soliciting funds composed of representatives from each Tribe and Council in Berks County, with the following officers: Charles T. Davis, chairman; Charles S. Wegman, vice-chairman; Hayden McQuaite, secretary and Charles M. Reinert, treasurer. Upon the death of McQuaite in 1927, Wegman was elected secretary and is serving in that capacity to date. At the Annual Session of the Berks County Red Men's Association in May, 1925, Charles S. Wegman presented a resolution to the body which was adopted and $50.00 contributed to the Weiser Park Red Men Committee. In June of the same year the Great Council of Pennsylvania made a liberal contribution and the members of the Red Men and Pocahontas all contributed each their mite to the cause, so that in a short time a fund of $1100.00 had been established for which a plot in the Park was assigned to the Red Men, which they named Shekilammy Square.

Having accomplished this the next move was to mark this plot in honor of the Order and to make it as near aboriginal as possible a ten ton Boulder was taken from the hills near Newmanstown and placed on the center of the plot with a bronze plate bearing the inscription: "Shekilammy Square and Boulder by the Red Men and Pocahontas of Berks County", at a cost of more than $500.00 to which the members contributed liberally.

The Boulder was officially unveiled with appropriate ceremonies July 30, 1927. Wyanet Degree Team also erected a Flag Staff at the northern entrance to the square at an approximate cost of $300.00 on which a flag was raised at the unveiling of the Boulder. The Flag Raising ceremonies were in charge of Claude R. Aulenbach, now Great Guard of the Forest of Pennsylvania. The Park was officially dedicated September 1, 1928 in which the Red Men and Pocahontas took an active part. The event was attended by 30,000 people from all parts of the United States and a few from Europe. The ceremonies lasted all day, each group

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or organization conducted special ceremonies at their memorials, or plots. During the special ceremonies at the Red Men Boulder, Secretary Wegman posed in full Indian Chieftain costume on the Boulder as Chief Shekilammy which made a good impression and inspired the organization to place an Indian Statue on the Boulder.

To accomplish this a campaign was conducted among all the members in Berks County to raise the necessary funds. The committee accomplished its mission when on Flag Day, June 14, 1930, they unveiled a life size Statue of Shekilammy - this being the finest Indian monument in our Country and the only one erected entirely by the members of our Order in one county.

Up to this point the Square, Boulder, Statue and campaign literature cost the Red Men nearly $7,000.00

The Weiser Park committee did not dissolve after this work but continues to function as a committee from the Berks County Red Men's Association. The committee has made improvements since the unveiling of the Statue, by planting shrubbery, painting the Flag Staff and have been conducting annual flag raising and memorials at the Statue in honor of those who passed to the Happy Hunting Grounds during the year. Although the State of Pennsylvania has taken over the Park the Red Men and Pocahontas of Berks County maintain their interest in the Park and have in recent years, besides the Annual Memorial Services conducted there, also placed many relics in the Weiser Museum which is maintained in the original Weiser House and a historian has been making many researches endeavoring to obtain more data about the lives of these two great colonials.

Conrad Weiser was born in Germany, November 2, 1696, came to America in 1710 and to the Tulpehocken in 1729 where he died July 13, 1760.

Chief Shekilammy was born in the Nation of the Cayugas in 1790, came to Sunbury, Pennsylvania in 1732 and died there in December 6, 1748. He married a girl from the Oneida Nation and according to history was one of the most beautiful girls of her day. This union was blessed with five sons and one daughter, and some of their descendents today are living in our Keystone state under the adopted name of Logan, some of whom the writer met a number of times.

The statue on the boulder in Weiser Park is a life-size replica of the Chief - who was six feet tall, stoutly built, had raven black hair and light grey eyes. Chief Shekilammy was a lover of peace and was known as the white man's friend. His wigwam was famed far and near as the abode of hospitality, friendship and kindness. He gained the confidence of his entire nation and the colonists by his wisdom and ability, just as he won their love by his kindness and goodness.

A FRIEND

COMPLIMENTS of

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APPRECIATION

We wish to express our sincere thanks to the Advertisers - whether business, enterprise, fraternal or goodwill - for their co-operation in making possible the success of this Convention.

May we also express our sincere regrets to those who have contributed too late to be included in this publication.